1: Conzemius M-4, 5 (1921) 1932
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756 and they are not to be distinguished in their outward appearance from the ordinary mortals.

According to Miskito traditions their art was introduced by a white man from the east, known as *Almuk-aura* (lit.: "old drift man"), who was apparently some sort of culture hero. This reminds of the Mexican myth dealing with *Quetzalcoatl*, who also came from the east and was likewise a shaman. The first Sumu shaman is said to have been a man named *Ado* or *Mamañ* [80] (Grossmann, b: 4).

THE SUKYA.—This is the name of the lowest of the two kinds of 756 sorcerers found originally among the Miskito and Sumu. The name 171 is also current among the neighboring tribes, as the Paya and the Rama, although the indigenous designations for the priest-doctor in 196 these two languages are respectively *wata* and *turmala*. The term sukya (sukia, suquia) [81] is also employed by the Mova and the San Blas Indians of Panama, and likewise occasionally by the Talamanca of Costa Rica. In the dialects of the Talamanca region, however, the native name is *teukur* (or *teugur*, *teugru*, *teugrūh*, *teuku*). In the various Costa Rican languages the elements *teu* or *ču* mean "to drink" or "to suck," and they occur in words which may be translated by "milk," "female breast"; this is also the case with other Central American languages, as Maya-Quiché, Paya, Mixe-Zoque, Lenca, Xinca, Sumu, and Guaymi-Dorasque. It would appear, therefore, that the word sukya is etymologically related to the above terms, and that originally it meant something like "sucker," as the native medicine man extracts the material cause of the pain or ill being by the action of sucking.[82]

756 The sukya is generally a man above the average Indian in intelligence.[83] His office is generally hereditary, but frequently he is succeeded by his nephew or his son-in-law. In practically every large village of the Miskito and Sumu habitat there is a sukya to be found; Wickham (c: 207), however, did not observe any such sorcerer among the Ulwa of Rio Escondido. The sukya communicates with the unseen powers [84] and may use his art to the welfare or destruction of

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[80] *Mamañ* is, however, the Sumu name for "mother."

[81] The first mention of this name is found by M. W. (300, 302, 304, 306, 307, 308, 309) in the form *succhea*.

[82] See Rudolf Schuller, Las Lenguas Indígenas de Centro América. San José de Costa Rica, 1928 (pp. 53–54).

[83] Occasionally the sukya is an elderly woman. A young woman is, however, not qualified for this office, as she would be exposed too much to the influence of evil spirits and other supernatural dangers, especially at the menstrual period and at childbirth.

[84] Dampier (I, 9) already states that the devil, called *Wallessaw* (= *walasa*, *ulasa*, or *lasa*) by the Miskito, appears to their priest when they desire to speak to him on urgent business. M. W. (308), who writes a little later, that is, about 1699, spells that word *wallasee*.